



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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|---|---|
| <p>1. Who^r unbelieved they^z and repelled they^z a'n (off) Allah's path [He] wasted¹ their works.</p> | <p>الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ ﴿١﴾</p> |
| <p>2. And who^r they^z believed and they^z worked the righteous-works^w and they^z believed by what <i>nuzẓela</i> (had been iteratively descended) on Mohammad and/while it^x (is) the right^x from their Lord, [He] expiated a'n (off) them their <i>sayye'aa'te</i>^w (demeritorious-deeds)^w and [He] mended their situation.</p> | <p>وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾</p> |
| <p>3. <i>Tha'leka</i> (afar-that-it/that)^x (is) because surely who^r unbelieved they^z, <i>ettaba'ao</i> (they^z closely-followed) the falsehood^x and surely who^r they^z believed <i>ettaba'ao</i> the right from their Lord; like <i>tha'leka</i> strikes Allah for the mankind their parables/examples.</p> | <p>ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثِلَهُمْ ﴿٣﴾</p> |
| <p>4. So if <i>leqeytom</i> (you^c met/encountered) whom^r unbelieved they^z then (let-encounter them you^c by) striking the necks until <i>edha</i> (when/if) <i>athk.bantomo</i>² (you^f overwhelmed and prevailed over) them then let-tighten the bond you^z; so either <i>mannan</i>³ (an absolute gracing of a boon of good well) after and/or a ransom, until puts^w-off the war^x its^w <i>anẓara</i>⁴ (ill-burdens/sins/offenses); <i>tha'leka</i> (afar-that-</p> | <p>فَإِذَا لَبِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَتُمُوهُمْ فَشُدُّوا الْوَتَاك فِيمَا مَنَّا بَعْدَ وَاِمَا فِدَاءٍ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ</p> |

¹ The word “ضَلَّ” and “أَضَلَّ” share several meanings, among them: wasted, misled, forgot, inclined, strayed and swerved. See اللسان.

² The word “أَخْنَتُمْ” linguistically means overwhelmed and prevailed over the “enemy.” And “أَخْنَتُمْ” also means exaggerated in wounding the enemy. And “أَخْنَتُمْ” means weakened him. And “أَخْنَتُمْ فِي الْأَرْضِ” means got a hold of it, prevailed and became the master over its territory. And in Hadeeth Aaeysba: “لَمْ أَنْشَبْهَا حَتَّىٰ أَخْنَتُ عَلَيْهَا أَيَّ بَالِغَتٍ فِي جَوَابِهَا وَأَفْحَمْتَهَا.” means I exaggerated in my response to her until I confounded her. Thus, literally means got a hold of it, prevailed and became the master over its territory. At-Tabary, a noted Imam in the Tafseer of the Qur'an says for “أَخْنَتُمْ” means prevailed or gained mastery. Thus, this Ayah does not say “أَخْنَتُمُوهُمْ قَتْلًا” but says “أَخْنَتُمُوهُمْ” That is got a hold of, prevailed over and became the master over their territory Therefore, and Allah knows best “أَخْنَتُمُوهُمْ” must be taken for its linguistic implication and not necessarily to mean “أَخْنَتُمُوهُمْ قَتْلًا.” However, some Tafseer books say that “يَخْنُ” means exaggerate in the killing of the polytheists. In summary, I think “أَخْنَتُمْ” mean took hold of, prevail over and continue to have mastery over the territory. So, أَخْنَتُمُوهُمْ = overwhelmed and prevailed over them you^f.

³ The word “مَنَّا” = “mannan” or its deflected forms all are root in the word “mann” = “من” which linguistically has three distinct meanings, an honorable: (1) “نِعْمَةٌ يَنْعَمُهَا” = “a boon he graces it,” and dishonorable: (2) the favorer of a graced boon openly reminds the recipient of such a favor rendered earlier and thereby causing some kind of chagrin to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer. (3) Kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness. So, “مَنَّا” = “mannan.” is an absolute objective noun, amounting to an infinitive noun, meaning an absolute gracing of a boon of good well.

⁴ The word *anẓara* plural of “وَزْرٌ” = *we'zr*, which means: heavy: burden/sin/offense. Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the “وَزِيرٌ” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify “burden/sin/offense” by the word “ill” as such qualification, really and truly best approximate the seriousness of such a burden in reference. See اللسان. The whole expression “a” means the war comes to an end.

it/that) ^x (is) and if ⁵ wills Allah surely [He] (would have) avenged ⁶ from them; [and,] but to essay some (of) you ^b by some; and who ^r they ^z (had been) killed in Allah's path, surely never [He] wastes ⁷ their works.	لَا نَنْصَرُ مِنْهُمْ وَلَكِنْ لَيَبْلُوَنَّ بَعْضُكُمْ بَعْضًا وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلُهُمْ ﴿١﴾
5. [He] shall divinely-guide them and [He] mends/-reforms their situation.	سَمَدِيهِمْ وَيُصْلِحْ بِأَهْلِهِمْ ﴿٢﴾
6. And He admits them the Paradise ^w [He] introduced/-acquainted it ^w for them.	وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٣﴾
7. O you, who ^r they ^z believed: <i>en</i> (if) you ^z succor Allah [He] succors you ^b and [He] firms your ⁿ feet. ^w	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَصُرُوا اللَّهَ بِنَصْرِكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٤﴾
8. And who ^r unbelieved they ^z so (is) damnation-/misfortune for them and [He] wasted ⁸ their works.	وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ أَعْمَلُهُمْ ﴿٥﴾
9. <i>Tha'leka</i> (afar-that-it/that) ^x (is) because verily they ^z disliked what Allah descended, so [He] thwarted their works.	ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأَحْبَطَ أَعْمَلُهُمْ ﴿٦﴾
10. Have then not treaded they ^z in the land ^w then looked they ^z how [was] consequence ^w (of) whom ^r of before them; demolished Allah on them; ⁹ and for the unbelievers (are) its ^w likes.	أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عِقَابُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿٧﴾
11. <i>Tha'leka</i> (afar-that-it/that) ^x (is) because verily Allah (is) Guardian (of) whom ^r they ^z believed; ¹⁰ and verily the unbelievers (have) no guardian for them.	ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿٨﴾
12. Verily Allah admits whom ^r they ^z believed and they ^z worked the righteous-works ^w paradises ^w /gardens ^w run ^w from under it ^w the rivers; and who ^r unbelieved they ^z <i>yatamatta'ona</i> (they ^z relish the transitory worldly delights) and they ^z eat just-as the <i>an'aamo</i> ^w (cattle-/camels/goats/and sheep) ^w eat; and The Fire ^w (is) a <i>mathwa</i> ¹¹ (obligatory: long-term-abode) for them.	إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿٩﴾
13. And how many of a village ^w it ^w (was) harder a strength ^w than your ^t village ^w which ^u exited you ^g We perished them; so no succorer for them.	وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٠﴾
14. Is then who ^p [he] [was] on an evidence ^w from his	أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ

⁵ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a *معنى اللبيب*, *ابن هشام*.

⁶ The word “انتصر” could apply in *three* distinct senses: (1) “انتصر من” which in turn has two distinct meanings, (1a) “انتصر من عدوه أي انتقم من عدوه” = “avenged from his enemy,” and (1b) “انتصر من الظلم أي امتنع و أنف من” = “refrained from and disdained the wrong.” (2) “انتصر على” = “prevailed over.” And (3) “انتصر لـ” = “succored and assisted.”

⁷ See footnote 1 above regarding “ضل” and “أضل”.

⁸ Ibid.

⁹ The expression “demolished Allah on them” is equal to “demolished them absolute demolition,” says “القرطبي” or in other words “demolished them absolutely.”

¹⁰ See the *Lexicon* attached to this *Translation* for the *fine* difference between: “who they believed,” and “the believers.”

¹¹ In “اللسان”: “ثوى” = هلك; and “مثنوى” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “مثنوى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa*-abode is an *obligatory* one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

Lord, like whom^p (*had been*) adorned for him his ill-work and *ettaba'ao* (*they^z closely-followed*) their *ahwa*¹² (*tendentious likings*).

كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٢﴾

15. The Paradise's ^w example/like which ^u (*had been*) promised the *muttaqoon* (*they who reverentially guard against Allah's displeasure*), in it^w (*are*): rivers of water other than stagnant, and rivers of milk ^x changed not its ^x taste, and rivers of wine ^x a deliciousness ^w for the drinkers, and rivers of honey (*had been*) purified; and for them in it^w of all the *thamara'te*^w (*trees/plant-crops/fruits*)^w and a forgiveness ^w from their Lord; as whom^p he (*is*) an immortal in The Fire ^w and (*had been made-to*) they ^z drink water ^x *hameeman*¹³ (*maximally heated*), so *qatta'a* (*[it^x] iteratively cut*) their intestines.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ
فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ
وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ
وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ
رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ
أَمْعَاءَهُمْ ﴿١٥﴾

16. And of them who^p *yasta'meao* (*[he] affirmably listens*) to you ^g until *edha* (*when/if*) they ^z exited from *endika* (*your-presence*) said to them whom^r *oto* (*they^z had been accorded*) the knowledge: what said *[he]* priorly; those (*are*) whom^r stamped¹⁴ Allah on their hearts and *ettaba'ao* (*closely-followed they^z*) their *ahwa*¹⁵ (*tendentious likings*).

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا
خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ
أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنِفَا
أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

17. And who^r *ehtadaw* (*they^z who became divinely-guided*) [*He*] augmented them a *huda* (*divine-guidance*) and *aa'tahum* (*[He] accorded them*) their *taqwa* (*reverential guarding against Allah's displeasure*).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى
وَعَاتَبَهُمْ تَقْوَاهُمْ ﴿١٧﴾

18. So do they ^z await¹⁶ except The Hour ^w that [*it^w*] *ta'teyahom*^w (*happens/comes to them*)^w suddenly ^w; because *qad* (*already and affirmatively had*) come^x its ^w conditions; so wherefrom¹⁷ for them if came^{w18} (*to*) them their *thekra*^{w19} (*Hour/reminiscence*).^w

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ
تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا
فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾
فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ
وَاسْتَغْفِرْ لَذُنُوبِكَ وَلِلْمُؤْمِنِينَ

19. So let-know [*you^s*]: verily that no an *elaha* (*a deity*) except Allah; and *istaghfer*²⁰ (*let-seeke forgiveness [you^s]*) for your^t

¹² The word “هو” is singular of “أهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هو” agrees with what I came with, i.e. The Qur'an and Hadeeth.

¹³ The word “hameem”=“حميم” has no English equivalent per se. So, we transliterate and parenthetically explain. The word “hameem”=“حميم” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

¹⁴ The expression “stamped on their hearts” is an Arabic tongue expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

¹⁵ See footnote 12 above regarding هو.

¹⁶ The word “ينتظرون” here mean “ينتظرون” see تفسير البضاوي.

¹⁷ The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁸ That is “The Hour^w” which is a feminine gender, meaning the “قيامة”= “Day of Judgment,” a feminine too.

¹⁹ Their “قيامة”= “Day of Judgment.”

²⁰ The word “استغفر”=“اطلب الغفران”= “[you] seek forgiveness.” In English there is no seemly way to say: “استغفر” per se. So I settled for saying: “[you] seek forgiveness.”

offense and for the he-believers and the she-believers; and Allah knows yourⁿ *mutaqallaba*²¹ (iterative transpose-locale) and yourⁿ *mathwa*²² (obligatory: long-term-abode).

وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمَثْوَكُمْ ﴿١٦﴾

20. And say who^r they^z believed *lanla* (why have not had been) descended a *Suraton*^{w23} (a division of the Qur'an);^w then if/when (had been) descended a *Suraton*^w *Muhkamaton*^w (firm/eternally not changeable)^w and (had been) mentioned in it^w the fight, you^g saw whom^r in their hearts (is) an illness,²⁴ looking to you^g a look (of) the *maghshey* (he who had been overlaid/swooned) on him from the death; so (it's) woe/bane for them.

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ ﴿١٧﴾

21. An obedience^w and a *ma'aroof* (popularly acceptable and not *Sharey'ah* disapproved maxim) say; so if resolved the matter, then had *ssadago* (they^z practiced the truth to/with) Allah surely [was] *khayran* (superior/worthier) for them.

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرَ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿١٨﴾

22. So has *asaytom*²⁵ (fitted for you^z) that *en* (if) *tawallaytom*²⁶ (you^z became leaders/had diverted) that you^z corrupt in the land^w and *toqatte'o* (you^z iteratively cut-off) yourⁿ *arhama*^w (maternal/paternal kins).^{w27}

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿١٩﴾

23. Those (are) whom^r Allah cursed them; then [He] deafened them and [He] blinded their *abssa'ra* (insights/discernments).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّىٰ أَبْصَرَهُمْ ﴿٢٠﴾

24. Do then not they^z ruminate, The Qur'an; or on hearts (are) its^x locks.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢١﴾

25. Verily who^r *ertaddo* (they^z forthwith-retained) on their rears from after what manifested for them the *buda* (divine-guidance) the Satan lured for them and [he] protracted for them.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٢﴾

26. *Tha'leka* (afar-that-it/that)^x (is) because verily they^z said for whom^r they^z disliked what *naẓẓala* (iteratively descended) Allah [we] shall obey you^b in some (of) the matter, while Allah knows their secrets.²⁸

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٣﴾

²¹ The word “تَقَلِّبَكُمْ” = “your transpose,” means their betaking themselves uninhibitedly moving.

²² See footnote below 11 above regarding “مَثْوَى”.

²³ See the *Lexicon* attached to this *Translation* for this proper name of a “division of the Qur'an.”

²⁴ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

²⁵ The word “عَسَيْتُمْ” = “خَلِيقُكُمْ” = that is “fitted for you^z.” See *اللسان*.

²⁶ The word “*tawallaytom*” has several meanings, among them: (1) you took charge of the leadership; (2) you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

²⁷ The word “أَرْحَامَكُمْ” rooted in “رَحِمَ” from “الرحمة” which is “forgiveness, sympathy, and mercy” and rooted in all that is the “رَحِمَ” = “womb.” Thus, one's relatives from the mother's side are “أَرْحَامُ” as they related through the same womb. See *البصائر*. However, stated in “اللسان” the “relatives” from the father's side “أَقَارِبُ” are also “أَرْحَامُ” I believe because all are rooted in “الرحمة,” hence all maternal/paternal kins are “أَرْحَامُ.”

²⁸ The word “إِسْرَارَهُمْ، بِكسرة على الهمزة” as being “مصدر” to include all various secrets. So, it's: “various secrets.” See *الدر المصون* لـ أحمد الحلبي and *القرطبي*.

27. So how <i>edha</i> (<i>when/whereas</i>) <i>tawaffathom</i> ²⁹ (<i>received them while dying</i>) the angels striking their faces and their rears.	فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾
28. <i>Tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) because verily <i>ettaba'o</i> (<i>closely-followed they</i>) ^z what discontented Allah and disliked they ^z His <i>redhwana</i> ^x (<i>ultimate delight</i>); so [He] thwarted their works.	ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٢٨﴾
29. Or reckoned they ^z who ^r (<i>are having</i>) in their hearts an illness ³⁰ that never Allah <i>youkbrejo</i> ([He] <i>produces/-emerges</i>) their rancors.	أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَن لَّنْ نُّخْرِجَ اللَّهَ أَضْغَيْنَهُمْ ﴿٢٩﴾
30. And if [We] will surely We (<i>would have</i>) shown you ^g them; so surely (<i>would have</i>) known them you ^g by their signa; and surely assuredly ³¹ know them you ^g in tone (<i>of</i>) the say; ³² and Allah knows your ⁿ works.	وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَتِهِمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾
31. And surely assuredly We essay you ^b until [We] know the <i>mujahedeena</i> (<i>earnest strivers/fighters in the cause of Allah</i>) of you ^b and the <i>ssa'bereena</i> (<i>people of patience</i>); and [We] essay your ⁿ tidings. ³³	وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾
32. Verily who ^r unbelieved they ^z and they ^z repelled a'n (<i>off</i>) Allah's path and mutually contended they ^z the messenger from after what manifested for them the <i>buda</i> (<i>divine-guidance</i>) never they ^z harm Allah a thing, and [He] shall thwart their works.	إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُوا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَلُهُمْ ﴿٣٢﴾
33. O you, who ^r believed they; ^z let-obey you ^z Allah and [let-obey you ^z] the messenger and let-not invalidate you ^z your ⁿ works.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾
34. Verily who ^r unbelieved they ^z and they ^z repelled a'n (<i>off</i>) Allah's path, afterwards they ^z died while they (<i>being</i>)unbelievers, so never forgives Allah for them.	إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾
35. So let not <i>tabeyno</i> ³⁴ (<i>you:~ weaken/love the world and have a dislike for death in the cause of Allah</i>) and [let not] call ³⁵ you ^z to the <i>Sal'me</i> (<i>submission/reconciliation/peace</i>) while you ^f (<i>are</i>) the <i>a'alawna</i> (<i>uttermosts/uppermost-</i>	فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ

²⁹ The word "توفى" means "received while dying, i.e. not dead yet."

³⁰ See footnote 24 above regarding "illness."

³¹ The "ل" in "لتعرفنهم" and "لنبلونكم" in the following *Ayah* # 31, are juratory "ل" = "ال قسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly".

³² That is the indirect speech, or saying a thing and meaning another.

³³ That is your *actual conduct, mettle, and genuineness*.

³⁴ The word "تهنوا" is rooted in "وهن، أو وهن. فوهن أي ضعف، أو صار به وهناً"

و الوهن هو الضعف و عدم القدرة على بذل الجهد. و الوهن أيضاً، كما حذده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله و وهن أي صار وهناً أو وهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تهنوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تهنوا" in one word per se. Hence, "تهنوا" is best rendered, in my opinion as indicated above.

³⁵ The word "دعوا" in "تدعوا" has several meanings, among them "ناداه و صاح به" that is called him and cried (loudened) by him, i.e. in order to get his attention. See اللسان.

people); and Allah (is) with you^b and never docks [He] yourⁿ works.

يَتَزَكَّرَ أَعْمَلَكُمْ ﴿٣٦﴾

36. Verily only the life^w (of) the world^w (is) a play and an amusement; and *en (if)* you^z believe and *tattaqo* (you^z reverently guard not to displease Allah) you^a tekum ([He] accords you^c) yourⁿ remunerations and not asks you^b [He] yourⁿ possessions.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ
وَإِنْ تَوَمَّنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ
وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

37. *En (if)* [He] asks you^b it^w then *youb'fekum* ([He] importunes you^b) you^z stint and *youkbrejo* ([He] emerges/produces) yourⁿ rancors.

إِنْ يَسْأَلْكُمْ مَوَالِيهَا فَيُخَفِّكُمْ
تَبَخَّلُوا وَخُذْ أَمْوَالَكُمْ ﴿٣٧﴾

38. Ha you^f these (*are being*) invited you^z to expend you^z in Allah's path; so of you^b who^p [be] stints; and whoever [be] stints, so verily only [be] stints *a'n*³⁶ (regarding) himself;^w and Allah (is) The Rich and you^f (*are*) the poor;³⁷ and *en (if)* you^z divert [He] will exchanges-/substitutes a people other than you;^b afterwards not they^z be your likes.

هَآأَنْتُمْ هَآؤُلَآءِ تَدْعُونَ لِتُنْفِقُوا
فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ
وَمَنْ يَبْخُلْ فَإِنَّمَا يَخِلْ عَنِ نَفْسِهِ
وَاللَّهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ
تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ
لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

³⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عَنْ**. Here, meaning he *deprives himself* of the *kbayr* (desirable, good, worthy deed) which results in Allah's reward.

³⁷ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction. +